roc, 9«oi/ act TTOV c7rucaXou<ri*. Whosoever had but tho least of seriousness and sobriety in them, whensoever they took in hand any enterprise, whether great or small, they would always invoke the Deity for assistance and direction.—Adding moreover, that himself should be very faulty, if in his Tiimeus, when he was to treat about so grand a» point, concerning the whole world, « *yiyovsv fj Kal ayevrig* lom, whether it were made or unmade,—he should not make his entrance thereinto by a religious invocation of the Deity. Wherefore certainly it could not be less than a piece of impiety in a Christian, being to treat concerning the Deity itself, and to produce all that profane and unhallowed stuff of Atheists out of their dark corners, iq order, to a confutation, and the better confirmation of our faith in the truth of bis existence, not to implore his direction and assistance. And I know no reason, but that we may* well do it in

that Same **litany Of Plato's,** *Kara,* vovv Ijcavca *ptv* /ua-

Xtcrra, €7roftfcva>c Si i}/uv carav, that we may first speak agreeably to his own miqd, or becomingly of his nature, and .then consentaneously with ourselves.

v. Now there are these two things here to be performed by us, first to discover and produce the chief heads of arguments, or grounds ofrefr son, insisted on by the Atheists, to disprove a Deity, evincing withal briefly the iaeffectuaines^ and falseness of them: and secondly, to shew how they endeavour either to confute or solve, con-* sistently with their own principles,, all those phenomena, which are commonly urged against them to prove a Deity and incorporeal substance; manifesting likewise the invalidity thereof.

The grounds of reason alleged for
the Atheist-